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VOL. VII. ST. LOUIS, MISSOURI, THURSDAY, JUNE 7, 1900. NO. 12.

Rev. Prefect
N.E. College
Fuel

THE REVIEW.

By ARTHUR PREUSS.

Published Weekly at $2.00 a Year,
(Foreign $2.50) Payable in Advance.

Entered at the Post Office at St. Louis, Mo., as second class matter, in August, 1896.

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SOCIAL QUESTION.

AN ORGAN FOR SOCIAL REFORMS.

L'Union. Revue mensuelle de l'Union des Associations Ouvrières Catholiques. 11, rue Stanislas, Paris. Price for foreign countries 7 francs.

Since the Catholic Congress at Versailles, in 1870, France possessed an organ published in the interest of all enterprises for the betterment of the laboring classes, the *Bulletin de l'Union*, which answered well as long as these works were in their infancy, but with their growth, had to be replaced. That is done by *L'Union*, which the editor, M. Onizan, intends to make not only the organ of the Central Union, but also an instrument of union for all kinds of reforms undertaken for the benefit of the working classes.

The first four numbers are very interesting, both in the essays they contain on the social question and the reports of particular works undertaken in order to solve it. Whoever wants to inform himself about ways and means to help and benefit the working classes, should subscribe to this review. Perhaps, the one or the other reform carried out in France, with slight modifications, might be utilized here also. What Cardinal Vaughan said of late about the necessity of protecting the young after they have left school, is as true in the U. S. as in England, yet no efforts to carry out his admonition are made, chiefly, we suppose, because no one knows how to go at it. *L'Union* will supply the want.

J. F. MEIFUSS.

SECRET SOCIETY PROPAGANDA.

The semi-secret Order of the Modern Woodmen has started a news-bureau of its own, which sends out a printed sheet every week to the newspapers with numerous items, in handy form for clipping, about the growth and progress of the organisation. The short paragraphs are to be used "a few every day or week," and the longer articles *ad libitum*.

The "Modern Woodmen News Service," as the sheet is called, is "prepared under the direction of the Head Clerk" and sent out free from the headquarters of the Order at Rock Island, Ill.

The edition dated May 15th confirms our apprehension that the recommendation given to the Order a few weeks ago by the Rev. Fr. Thomas Mackin, of Rock Island, would be assiduously exploited for purposes of propaganda, especially among Catholics, all over the country.

Rev. Father Weirich, of Dubuque, who recently preached some strong sermons from his pulpit against secret societies in general and the Modern Woodmen in particular, is coolly set down by the "head-clerk" editor of this news-sheet as a man who, though he may be sincere and honest, has not the advantage of knowing exactly what he talks about, and is confronted with the testimony of Father Mackin, who has this advantage and bases his recommendation of the Woodmen on personal observation and association.

Thus is the pernicious activity of secret societies furthered and strengthened by misguided, if well-meaning, priests.

It is not for us to censure these priests; that appertains to their respective bishops. But we can not help expressing our profound sorrow over their conduct and of warning all faithful Catholics against them and the organisations they unblushingly recommend. In the case of the Modern Woodmen, we could safely do this even if we had no other grounds, on the strength of our own Archbishop's condemnation of them as "a dangerous society."

ARTHUR PREUSS.

THE BALLADS OF THE NATION.

The Washington *Church News* (May 26th) is unpatriotic enough to assert that "musically, this nation lives on 'rag time,'"—"I don't Like no Cheap Man" changing off with "There's a Hot Time in the Old Town Tonight," "Hello, My Baby," and other hideous things of which the resources of our printing office do not permit us to give the scores, but which permeate the atmosphere nevertheless.

"If we go back some years," says our esteemed contemporary, "we shall not find 'rag time' dominating the ballads of the nation. There were days when 'Gaily the Troubadour Touched His Guitar,' and 'I'd be a Butterfly,' and 'She Wore a Wreath of Roses,' and 'We Met—'Twas in a Crowd,' were sung in in every household. Later came 'Rosalie, the Prairie Flower,' and 'Juanita'— which still infests the Far South—and then the war songs; and the war songs were not bad. There were 'Maryland, My Maryland,' and 'Tramp, Tramp,' and 'The Bonnie Blue Flag.' The famous 'Rock Me to Sleep, Mother,' came in, too, and the 'Mother' song began to devastate the land. The paternal side of things did not strike the nation until 'Father, Dear Father, Come Home' entered the arena; and, while the mothers in the songs were all tender and self-sacrificing, the fathers were invariably addicted to drink. The effect of all this was bad; for, while the mothers of the nation became conscious of their angel-like qualities, and developed pride, the fathers had no ideals held before them, and they consequently degenerated.

"This is perhaps the reason why the quality of our music has changed. The sentimental ballad has gone out of fashion. Nobody remembers me now, or dreams she dwelt in marble halls, or wears a wreath of roses, or is exiled from Erin. Has the character of our laws been influenced by the degradation in musical taste? If so, it becomes somebody's duty to inquire why her bright smile no longer haunts anybody, and why cheap men are scorned in 'rag-time' from rosy morn till dewy eve!"

MORE LIGHTNING-CHANGE ARTISTS.

Not long ago a Paulist Father in the *Catholic World* Magazine wrote in favor of a certain proposition one month, and the next month against the same, and the editor esteemed himself happy in the possession of such a versatile contributor, calling him a "lightning-change artist." That, no doubt, caused heartburns to the editor of the Milwaukee *Catholic Citizen*, who tried to go the *Catholic World* man one better. He has succeeded; instead of a month's interval, it took him but two weeks to write for and against a certain question. On May 12th, Citizen Desmond, fighting the confederation of Catholic societies, as proposed by the Knights of St. John of Cincinnati, sees no Catholic question in all the U. S.—"There are no grave questions at present for American Catholics. The Roman question is, at best, a European question. It seeks diplomatic solution. And Americans do not enter into the diplomacy of Europe. It can only be a popular question, so far as the Italian people are concerned. As such, American Catholics can give it their moral support.

"Of the educational question, the less political agitation the better. Nothing but prejudice is aroused. To project any issue of the kind into politics would be to precipitate a fizzle. The Catholic politicians in public life are not vertebrata when it comes to this subject. The line of rational effort is the upbuilding and improvement of private education. There is no political or public question in this matter. Far from being a question, it is a settled policy.

"Nor is there any broad question of relig-

ious liberty. Special cases of collision will, of course, occur, as in the Edgerton bible matter or in the denial of religious ministration to Catholics in reformatory institutions. These instances are merely exceptions to the rule of religious equality which is imbedded in our laws and institutions. They raise a subject for treatment by the application of principles already established. They raise no new question over which a national movement is necessary. The Catholic Church is, upon the whole, fairly treated in America. Its status with the law is reasonably satisfactory. There is nothing to agitate or overthrow, but much to sustain and extend.

"In all movements like those promotive of political virtue, restrictive of divorce and favorable to temperance legislation, Catholics ought, from the force of their religious conviction, become allies for the right. But there are no specific duties herein for them in their Catholic capacity. These questions call upon them in their character as good citizens of the American commonwealth.

"We conclude that the Church in America demands no Catholic lay movement, because there is no Catholic question before the country. What Catholic laymen may do, however, is to assist the moral work of the Church in church societies. In this field there are many questions and interests peculiar to Catholics, but totally removed from the nature of public problems."

Two weeks later, on May 26th, the same editor printed an editorial, "Here, Too," wherein he says:

"Bishop McFaul, in a letter to the Boston A. O. H. convention, said, among other things:

" 'The population of New Jersey is over a million and a half, and the Catholic population is rapidly approaching a half million, or about one-third of the population of the State. We should have a proportionate representation on the boards of management of public institutions. This, however, we have never had, and although we are better off here as regards freedom of worship in public institutions than in some States, we are nevertheless far from possessing that full exercise of our religion which we should enjoy.'

"The singular absence of Catholics from State boards is also noticeable in Wisconsin, where Catholics are more than a fourth of the population. There are, for instance, no Catholics among the normal regents; nor among those elected annually to visit the normal schools. Perhaps one-fifth of the public school-teachers of the State are Catholics; their absence, therefore, from the higher places in the educational supervision seems singular. There are no Catholics on the board of university regents, nor on the State board which has the supervision of public charities and the visitation of private charities—despite the large installment of charitable work which Catholics sustain.

"Even on the fish commission—where one would suppose a Catholic would be placed out of sheer sardonic humor—there are no Catholics.

"Perhaps the governor proposes to confine all such appointments to Republicans, and he imagines that there are no Catholic Republicans competent to hold such positions. We can undeceive him. We can favor him with a list of fifty Catholics in this State who vote the Republican ticket, and who are competent to fill any of the positions of trust above mentioned."

What Bishop McFaul says about New Jersey and editor Desmond of Wisconsin, is true in most of our States. Now, if there are no grave and broad questions for American Catholics, will the *Citizen* please enlighten us what he would call this general or almost general exclusion of Catholics from office? Or, to avoid any quibbling about the terms "grave" and "broad," is not that question important enough to bring all Catholic men together, to see that their constitutional rights be no longer ignored? Is it not worth while that all Catholic men boycott every representative at the next election who voted against the Indian school bill or against equal subsidy for Catholic and Protestant charitable institutions in the District of Columbia?

J. F. Meifuss.

THE LESSON OF JANSENISM.

From the *Messenger of the Sacred Heart*, June 1900.

III.—(Conclusion.)

St. Vincent de Paul fought against Jansenism energetically when it was but an infant giant. Apparently he fought without success, for Jansenism spread and thrived for generations after he had gone to heaven. The Jesuits wrestled with it. Whatever their enemies may have said, no one has dared to call in question the orthodoxy of the Jesuits, no more than their morality, learning, and indomitable perseverance, whether in the universities of Europe or in North or South America, or among the Mongolians of China, Japan and the Philippine Islands. God seems to have given the Society an instinct, similar to that of some physicians, for detecting error, and no doctrine adopted by the Order has ever been shown to be deserving of theological censure—whatever certain modern writers may opine. But the Jesuits also got the worst of it, it would seem, for they themselves were simply squeezed out of existence. With the help of the parliaments, the litterateurs, the king's mistresses, infidel philosophers and conscienceless statesmen, they were driven from France and from the other Catholic countries of Europe, and finally had their heads cut off by the hand of the reluctant Father of the faithful himself; nor were they resurrected till Napoleon Bonaparte had retired from his bloody business of God's executioner to the isle of Elba. A hundred years after St. Vincent de Paul, however, another saint and doctor of the Church rose up and finally succeeded in driving the nails well into the coffin of Jansenism, though even then it appeared to be buried more alive than dead. This was St. Alphonsus Liguori.

Between St. Vincent and St. Alphonsus there arose in the Church of France a bishop, not canonized, but who of all uncanonized Catholic bishops is, even by those outside the visible communion of the Church, deservedly the most appreciated and esteemed, Francis de la Motte Fenelon. Fenelon, unlike his more brilliant contemporary, Bossuet, used no gloves with Jansenism. He fought it vigorously, openly. He saw in it a dragon and a monster. He was very outspoken, and in the presence of this terrible enemy of the true faith he thought he had no right to minimize thoughts or words. Thus he wrote to the Holy Father, Clement XI., in the year 1705, in a letter which must have been painful reading:

"The experience of sixty-five years clearly proves that the Jansenist sect is not to be brought back by gentle means. Unless vigorous measures are used, there is no danger that the Church may not fear. Never, not even in the home of its most rapid growth, had Calvinism so many partisans and defenders. In Belgium there is hardly any theologian of repute, if we except the Regulars, who does not hold to the Jansenistic teaching, or who could be trusted with any important diocesan employment. Most of the doctors at Louvain, and even Douai, would be ashamed to call themselves upholders of any teaching but that which they call the Augustinian, that is, the teaching of Luther and Calvin, condemned by the Council of Trent. The Elector of Bavaria, governor of the Low Countries, inclines that way. In Holland, where Quesnel has taken refuge, the clergy is so affected with Jansenism that numbers are openly inclined to schism. As to the Elector of Cologne, his principal adviser, who rules him at his pleasure, is entirely given over to Quesnel and the other leaders of the party. The Prince of Islay, former governor of the emperor, is an ardent propagator of the sect. The Duke of Medina-Coeli favors the introduction of Jansenistic works into Naples. The doctrine has reached as far as Spain; even in Rome, Cardinal Casanate is understood to encourage this new teaching. In France, Cardinal de Noailles is so completely in the powers of its leaders that, for the past ten years, it has been impossible to free him from their snares: he hears, sees, approves only what is suggested to him by M. Boileau, or Duguet, or Pere de la Tour, superior of the Oratorians, or M. Lenoir, or the Abbe Renaudot, or others whom everybody knows to be infected with Jansenism. The Cardinal de Coislin, grand almoner of France, acts with more caution; but so far, from want of knowledge, he has intrusted the administration of his diocese of Orleans only to Jansenists. Cardinal Le Camus, although he has expressed himself satisfactorily in a private letter, has always openly shown himself the friend of the Jansenistic doctrine and party. Both are favored by the Archbishops of Rheims and Rouen. To these you can add a great number of bishops, Riez, Saint-Pons, Montpellier, Mirepoix, Chalons-sur-Saone, Auxerre, Chalons-sur-Marne, Seez, Nantes, Rennes, Tournay, Arras. The majority of the others, in a state of floating incertitude, blindly plunge in the direction to which the King inclines, which is not surprising; they know the King, by whose favor they have obtained dignity, authority, and riches, and, in the present state of things, they realize that there is nothing to fear or hope from the Apostolic See. They see the whole economy of ecclesiastical affairs in the hands of the King, and they say they can neither condemn nor approve, even in questions of dogma, unless the breath of the court blows in their favor."

Fenelon was not afraid of the King. Ten years before this date, he had addressed Louis XIV., then in his prime, in these bold worlds: "You have an archbishop who is corrupt, scandalous, incorrigible, crafty, cunning, an enemy of all virtue, who makes all good men groan. You accommodate yourself to him because he seeks only to please you by his flattery. For twenty years he has enjoyed your confidence by prostituting his own honor. You give him power over good men, you allow him to tyrannize over the Church, and no virtuous prelate is treated so well as he." This was not Noailles, but De Harlay, his predecessor.

Fenelon continues his letter to the Pope,

"What shall I say of the religious orders? Nearly all the Dominicans go beyond the limits assigned by the Congregation De Auxiliis, and conspire with the Jansenists to maintain the theory of compulsory grace." Little, perhaps, did these good Fathers suspect that they were influenced by the dominating ideas of the day.

Who will venture to say that this sad story of Jansenism contains no instructions for succeeding times? Of course, it finally failed. Of course, it has disappeared, or nearly so, as Arianism disappeared; but what havoc meanwhile it wrought! Of course, the gates of hell will never prevail in the end against the Lord. But the Lord permits the devil to work a great deal of evil. The bark of Peter will never founder; but, in a gale many poor hands may be swept from its deck. God permits evil, St. Augustine says, in order to draw greater good out of it. Until we get to heaven, we must be satisfied with the explanation. For we can not, like the Calvinists and Jansenists, accuse our benevolent Creator of being an unreasonable tyrant. Neither can we, for the sake of truckling to ideas which are the fashion of the hour, admit that He is a careless imbecile who is indifferent to the observance or non-observance of His law, natural or revealed. If heaven permits, then, a blizzard of liberalism to sweep over the surface of the globe to inaugurate the twentieth century of the Christian era, why, of course, the Church will not be blown down, but many windows may be cracked and some chimneys fall. It is astonishing how we are influenced by our surroundings, how obscure very simple principles become in our minds at times. The strongest-minded men are subject to these impressions. It will be well then to prepare for war in time of peace. For men of good will, however, there is not so much to fear. Those of us who are old enough to have had some personal experience, can remember how the fog of doubt was instantly removed from the horizon of their intelligence, when that ray of light broke out which dispels all vapors and all miasmata of the unhealthy earth; how immediately the whole landscape loomed up in clear, distant relief, and they wondered how they could not have seen what was evident to the naked eye. What ray of light do I mean? A ray of light that will never fail. But men must not shut their eyes, nor put their hands before them, nor turn their backs. That ray of light is the voice of Peter. Peter will always speak; and then we know. This is our peace, this is our consolation. To the humble and docile mind this is happiness itself. We all may err, and we should all err, if left to our own blind selves. But God has given us a beacon to look at, a bell which can be heard distinctly by every ear. To men of good will, therefore, peace. "Oh Roman Church! Oh holy city!" exclaimed the great and good Fenelon. "Oh, dear common country of all Christians! There is in Jesus Christ neither Greek nor Scythian, nor barbarian, nor Jew nor Gentile. All are one people in your bosom; all are citizens of Rome, and every Catholic is a Roman. Behold that stem planted by the hand of Jesus Christ. Any branch detached from it fades, withers and falls. Oh, Mother! whoever is a child of God is thine also. After so many years thou art still fruitful. Oh, spouse, thou givest children to thy husband in every end of the world. Oh, Church! where Peter will forever strengthen his brethren. May my right hand forget itself, if it ever forgets thee! May my tongue dry up in my mouth, and may it never move, if thou art not to the last breath of my life the great subject of my joy and my song! 'If thou perceive that there may be among you a hard and doubtful matter in judgment, and that the words of the judges within thy gates do vary, arise and go up to the place which the Lord thy God shall choose. And thou shalt come to the priest of the Livitical race, and to the judge that shall be at that time; and thou shalt seek of them, and they shall show thee the truth of the judgment. And thou shalt do whatsoever they shall say, that shall preside in the place which the Lord shall choose, and what they shall teach thee according to his law, and thou shalt follow their sentence; neither shalt thou decline to the right hand nor to the left hand. But he that will be proud and refuse to obey the commandment of the priest, who ministereth at the time to the Lord thy God, and the decree of the judge, that man shall die, and thou shalt take away the evil from Israel.' Deut. xvii., 8-12."

When Luther first made a noise in Germany, people said it was a quarrel of monks. When Jansenism first created a commotion in France and the Netherlands, folks thought it was a dispute of theologians. Thank God for the Council of the Vatican! No Catholic will now dare to refuse to listen to the voice of authority. Liberalism fills the air. It is at present a vague, nebulous spectre. It may resolve itself into as defined a form as Jansenism or Lutheranism. If so, then Peter will strike that form. Then the eyes of all good men will be opened, and, so far at least as men of good-will are concerned, the threatening monster will be dead before it can do great harm. So long as human nature is corrupt, proud and sensual, we may expect schisms and heresies. Humility and repentance are the cure of all things.

To conclude this article, Massillon, Bishop of Clermont, the celebrated preacher, has been rightly judged to have been influenced himself by the atmosphere of Jansenism in which he was obliged to live; but he was a good man. His testimony, therefore, is unexceptionable. "One of the greatest harms done to religion," says he, "by Jansenism, is to have delivered into the mouths of women and simple laymen the highest and most incomprehensible mysteries, to be talked over, discussed, and disputed about. This is what has spread irreligion. It does not take long for lay people to go from dispute to doubt, and from doubt to disbelief." A profound and weighty remark; and a true one. For let any kind of disorderly wave spread over the surface of the Church, and you will see female devotees and ignorant laymen beginning forthwith to talk theology. At the present moment, besides Mr. St. George Mivart, we have now Marie Corelli!

D. A. Merrick, S. J.

PSYCHOPHYSICS.

Question: What is psychophysics and can it have a place in Catholic philosophy?

Arnold Massinger.

Answer: Sensations of the same or different senses are not only distinguished from each other in quality, but they likewise vary in intensity and duration.

By the intensity of a sensation is understood its vividness, its greater or less strength in consciousness. The duration of a sensation means obviously the length of time during which it persists.

The capacity of sensation for variation in intensity and duration, has suggested in recent times the attempt to secure exact quantitative measurements of mental phenomena, and to this line of investigation has been allotted the title of psychophysics or physiological psychology. By observing and comparing sensations varying in intensity, Weber, and, later on, Fechner, discovered what is known as Weber's or Fechner's law, formulated thus: "To increase the intensity of a sensation in arithmetic progression, the stimulus must be increased in geometrical progression," or, "the sensation increases as the logarithm of the stimulus."

Father Michael Maher, S. J., in his excellent handbook on Psychology (Stonyhurst Series), gives the following as the chief statistical results which the advocates of psychophysics claim to have established: The absolute sensibility of the skin to tactual pressure varies in different parts from .002 to .015 of a gramme; the absolute sensibility of the skin to the changes of temperature varies from .2° to .9° Centigrade, the skin being about 30° Cent.; that of hearing is the sound of a ball of cork, 1 milligramme weight, falling on a vibrating plate from a height of 1 millimetre, at a distance of 91 mm. from the ear; that of sight, the 1-300 of the light reflected on white paper under the full moon. The ratio of the minimum increment to the original stimulus requisite to effect a new sensation is said to be, for tactual pressure 1-30, for sight 1-100, and for muscular strain 1-40. There is, moreover, a certain maximum, just as well as a minimum, beyond which the law admittedly does not hold. (Cfr. Ladd's Physiological Psychology, Pt. II, c. v.)

The professed object of this line of investigation is to introduce quantitative measurement into phenomenal psychology, and so to reduce this branch of mental philosophy to the condition of an exact science.

Now while we admit with Father Maher, and for the reasons given by him (Psychology, p. 54-56), that the advocates of psychophysics exaggerate the value of that branch of study, we can not believe that they are entirely mistaken and that the Fechnerian law is unworthy of serious consideration in philosophy; for it is not true, as Zeller alleges (Ueber die Messung psychischer Vorgaenge, p. 5), that, since there is no quantity in psychic affections, no one of the standards is applicable to them which we use in measuring corporeal things. As a matter of fact, there is quantity in every psychical affection, because there is local extension, duration, and intensity.

The chief objection urged against psychophysics is, that psychical affections in no wise depend on physical irritation, because they are operations of the soul, which is a spiritual substance and can not therefore be reached by mechanical impulsions. Father T. Pesch, S. J., briefly refutes this objection in his monumental "Institutiones Psychologicae" (vol. ii, p. 173), by pointing out the fact that psychical affections are not affections of the soul alone, but of the human organism, which is composed of

soul and body. As St. Thomas puts it: "Sentire non est proprium animae neque corporis, sed conjuncti" (Summa theol. 1a, q. 77, a. 5).

Nor has the Aristotelian-Thomistic philosophy anything to fear from the possible results of psychophysics. On the contrary: as M. D. Mercier points out in his "Origines de la Psychologie Contemporaine" (p. 455), the Aristotelian system lends itself more readily than any other to the interpretation of the facts which form the object of experimental psychology. The famous psychophysicist Wundt says of the results of his laboratory experiments, that they agree neither with the materialistic hypothesis nor with the Platonic or Cartesian dualism, but that the only plausible metaphysical conclusion which flows therefrom is the animism of Aristotle.

"Indeed," observes M. Mercier (l. c., p. 455-56), "if the materialists are right, if the soul, as they pretend, is merely a dynamic or physiological mechanism, we must conclude that psychophysics is not a distinct science, but simply a part of mechanics or physiology. If, on the other hand, the soul is a substance whose very nature is to think, if it exists alone, isolated from the living body, directly and exclusively observable only by means of the inner consciousness, a laboratory of experimental psychology is unthinkable, because it would be based on the pretension that the soul could be weighed and measured; in other words, it would presuppose that the soul was a material substance.

"But if we admit with Aristotle and all the masters of the School, that man is a substance composed of a material body and an immaterial soul; that the superior functions stand in a relation of real dependence with the inferior functions; that there is not in man a single interior process which has not its physical correlative, no idea without an image, no volition without sensible emotion—then the concrete phenomenon which offers itself to our observation at once assumes the character of a psycho-physiological complexus, subject to introspection by consciousness and to biological and physiological observation; in short, we have the *raison d'être* of a science of psychophysics....The Aristotelian-Thomistic anthropology therefore responds wonderfully to the needs and occupations of contemporary psychology."

But are not the results of psychophysics exceedingly meagre and uncertain?, so much so that this whole so-called science may justly be rejected as vain and good for nothing?

True, its results have hitherto not been of very great importance; but even Father Maher admits that they are "curious and interesting," (l. c., p. 54), and so keen a philosopher as Father Pesch (Instit. Psycholog., II, 173) declares that the Fechnerian law "vim habet haud spernendam." Besides, as M. Mercier observes (l. c., p. 467), "who can predict the importance or non-importance of a discovery for the future?"

Others object that, while psychophysics may be a useful science, it has no place in philosophy.

But are not physics, chemistry, geology, etc., recognized to-day almost universally as auxiliary sciences of cosmology? Why should not psychophysics then be admitted as an auxiliary science of psychology in the traditional sense?

It was in view of these facts and considerations, no doubt, that the Belgian bishops, several years ago, established at the new Institut Superieur de Philosophie at Louvain a course of psychophysics and a laboratory for psychico-physiological experiments.

ARTHUR PREUSS.

Leo XIV. and the Forming Democracy ---Tempi Passati.

An intimate friendship seems to have sprung up between Hall Cain, the scoffer at all that is Christian in his "Christian," and William D. J. Croke, the Rome correspondent of the *Catholic Standard and Times*. From the fulness of the heart flows the correspondence published by Mr. Croke in the *Standard and Times* of May 19th. Hall Cain is leaving Rome and his friend describes the sad farewell the English writer took from the Eternal City by two—dinners. "One of the dinners was 'clerical,' and it comprised men like Msgr. Spalding, Bishop of Peoria; Msgr. Nugent, and Msgr. O'Connell. "The other dinner was 'lay, and it also covered all shades of Liberalism. There were present, besides the present writer, Baron de Bildt, Minister of Norway and Sweden to the Quirinal, who is not less versed in diplomatics than in diplomacy, being the historian of the mediaeval memories of Sweden in Rome, as well as an important statesman; Mr. Douglas Sladen, novelist and general author and founder of the Vagabonds', Authors' and Argonaut Clubs; Ugo Ojetti, one of the foremost Italian critics and lecturers and a novelist of distinction; Ricardo Pierantoni, poet and essayist; Deputy Maggiorino Ferrari, editor of *La Nuova Antologia* and one of the most modern-minded men in Italy; Mr. Wickham Steed, writer and journalist, now Rome correspondent of the *Times*; Baron the Deputy Sonnino, the Sphinx and pyramid of Italian political life, who is a Protestant and a Jew, an Italian and an Egyptian, the creator of Italian finance and the savior of the public weal, and, contrast strange, his brilliant rival, Deputy Ferri, sociologist and anthropologist, the nestor of obstructionism, the demi-god of the Left and the most beautiful politician in the world, according to the fair sex. The guests at the dinners were gathered from all the compass points of thought."

Here we have to note that Mr. Croke calls himself a Liberal, as well as Msgr. Spalding of Peoria, Msgr. Nugent, and Msgr. O'Connell. So it can not be objectionable hereafter when THE REVIEW calls these men by an epithet of their own choosing, refraining of course from expressing the shade to which each belongs. By further inference we may also call the *Standard and Times* a Liberal Catholic paper, as it opens its columns to such Liberal gush.

Sad as the parting of good friends is, Mr. Croke's sorrow is considerably relieved by the confidence bestowed upon him by Mr. Cain concerning his forthcoming story. After a lengthy *exposé* of notes and observations taken by Hall Cain while in Rome, Mr. Croke ventures to ask the famous novelist:

" 'May I call all this the framework of your forthcoming story about Rome?'

" 'Call it rather the essence of the spirit which underlies the story. It represents general principles. The story is not to be primarily about the conflict between the Vatican and the Quirinal, nor primarily or in any exclusive sense Roman or Italian, but one that naturally expresses itself in the conditions which are present here and which I have described—the operation, in short, of democracy as it is now being formed at the dawn of a new century. There are burning questions of the kind everywhere. In America the trust and syndicate questions; in England, that about the tenure of land. In one country, capital; in the other, land is rapidly passing from the many into the hands of the few. What is the attitude of representative government towards these accumulations? What is the attitude of the Church? Are they bringing on a great Caesarism? And if so, a Caesarism of what kind? Of absolute monarchy, as is that of the Czar? or of the sovereignty of the people? Representative government is on its trial for its inevitable weaknesses and sins.'

" 'Then I may say that you are preparing a novel not so much of Italian as of world significance?'

" 'I'd rather you would say nothing further about the motive of the story. There will be time for the public to judge. But I can at least say that after spending a year here I realize how little I know, and I feel as if I want a hundred years to begin to know Rome. But in the results of my twelve months' investigation by reading, hearing, and seeing, which I have given you, you will see the framework of an important subject, which I can only hope to be able to cope with in some very modest measure. But, of course, the novel deals with abstract principles by means of purely concrete human figures, by the simple elementary passions, by the love of men and women, by hatred, revenge, pity, and so forth. Can you not fancy the play of these in the circumstances which I have described?'

"Speaking still, at my questioning, about the vitality and non-decay of the Latin race in Italy, Mr. Hall Caine said: 'The fact remains that such extraordinary things have been done (in modern Italy) as to almost justify the Utopian theories of peasant prophets like David Lazzaretti, who dreamed the dream of a world republic that was to have a Latin for its Messiah on the chair of Peter.'

"This struck me as so suggestive a theme that I mentioned how common rumor in literary circles here had thrown out the idea that his forthcoming book was to have as a part of its motive the conception of a kind of Leo XIV., who was to be the rallying point of what the author regarded as the great social and religious revolution of the twentieth century. On this point Mr. Hall Caine would express no opinion, but I shall not be surprised if this conception forms the salient feature of the conception of his novel."

So the Liberal circles where Mr. Croke gathered his information, think Hall Caine will have a kind of Leo XIV. as the rallying point around which the "forming Democracy" will gather.

Not ten years ago—alas, *sono tempi passati*!--a great Liberal in his halcyon day said:

"Leo is the statesman....Leo's policy has wrought wonders; reactionaries and allies of old regimes hint that this policy is a failure; such men wish all efforts to be failures that are not in accordance with their own narrow ideas and traditional methods. Leo's policy

of pacification is not a failure; it has done much; it will do more; it is the right policy. Complete pacification is not the task of one day; years must intervene; time will justify more and more the wisdom of Leo."

That was said soon after the "Tolerari potest" and before the Brief "Testem benevolentiae" was issued. When the first came, it was translated "Fully approved," when the latter appeared, the Pope was fighting the air or, as the *Standard and Times* expressed it more pointedly, it was all "a storm in a teakettle." Before that time Leo's entire work had been recommendable for its wisdom. "With years," continued Msgr. Ireland, "that work will deepen and expand. The history of the pontificate can not be written when he vacates Peter's chair; Leo has profoundly impressed the Church and the age; to both new courses have been opened; and as both journey over these courses, they will bear witness to the power and the wisdom of him who mapped out for them their charts. The reconciliation of the Church with the age is Leo's work. That work is so well done that no hand can undo it. The principles are proclaimed, the impulse to action given; no backward movement is possible. We are too near Leo to estimate the greatness and grandeur of his life and work; the generations that are to come will be able to do him full justice."

Not a generation, not even a decade is passed—"*Die Todten reiten schnell*"—and already the Liberal circles in which Msgr. Ireland used to be a shining light, are discussing another policy, a policy more efficacious than that of Leo XIII. in settling the questions of labor and capital, of tenant and land-owner, etc., and the bearer of that policy is discussed as a motive for a story to be written by a scoffer at Christianity. Verily, there is progress in the Liberal camp; it can not be accused of stagnation, though we hope Msgr. Ireland is as convinced of Leo's wisdom now as when he penned his lecture on the Pontiff of the Age eight years ago. J. F. Meifuss.

ONE OF THE CAUSES OF THE LEAKAGE.

In the number of The Review of May 27th, Rev. J. F. Meifuss has shown that there is a considerable leakage in the Catholic Church of this country. Many are the causes thereof, but in my opinion, the first of all is the public school, which, to say the least, fosters the spirit of indifference in its pupils. The Church tries to counteract its pernicious influence by inducing the clergy and people to establish parochial schools in every parish. A good deal has been done already, but much more remains. In some localities it may be hard and even impossible to support a parochial school, but these are exceptions. I think, if a parish is able to support a resident priest, it can also have a parochial school. The number given in this year's Directory of parishes with resident priests is 6,409. The number of parishes with resident priest, but without parochial school, is 3,057, or 47.69%.

Divided among the different dioceses, the numbers are as follows (the first number is that of the parishes with resident priest, as given by the Directory; the second indicates the number of parishes with a resident priest but without a school; and the third gives the percentage):

Baltimore.	Boston.	Chicago.
112	150	214
33	104	78
29.46	69.33	36.44
Philadelphia.	**St. Louis.**	**St. Paul.**
171	175	150
56	44	78
32.74	26.28	52%
Brooklyn.	**Buffalo.**	**Burlington.**
132	96	56
68	38	41
51.51	39.58	73.21
Covington.	**Dallas.**	**Davenport.**
47	32	92
13	14	53
27.65	43.75	57.60
Galveston.	**Grand Rapids.**	**Green Bay.**
42	65	123
19	21	51
45.23	32.33	41.46
Cincinnati.	**Milwaukee.**	**Dubuque.**
143	195	214
41	56	99
28.67	28.71	42.26
San Francisco.	**Santa Fe.**	**Albany.**
82	38	96
49	28*)	60
59.75	73.68	62.50
Charleston.	**Cheyenne.**	**Cleveland.**
12	12	188
7	6	59
58.33	50%	31.38

Denver.	Detroit.	Duluth.	Erie.
54	122	36	77
32	58	26	37
59.25	47.54	72.22	48.05

Harrisburg.	Hartford.	Helena.
54	121	28
19	67	11
35.18	54.53	329.28
New Orleans.	**New York.**	**Oregon.**
107	259	39
34	116	15
31.77	44.78	38.46
Alton.	**Belleville.**	**Boise City.**
90	74	14
40	17	8
44.44	22.66	57.14
Columbus.	**Concordia.**	**Fargo.**
71	30	42
29	17	31
40.84	56.66	73.83
Ft. Wayne.	**Indianapolis.**	**Kansas City.**
102	112	55
27	24	15
26.47	21.42	27.27

*) The Archdiocese of Santa Fe has the following remark in the Directory: "In most of the country missions the population being entirely Catholic, there are schools with Catholic lay teachers." Being acquainted in those regions, I can state that the same condition of affairs prevails in Arizona and in Western Texas.

La Crosse.	Leavenworth.	Lincoln.
101	50	54
38	30	40
37.62	60%	74.07
Little Rock.	**Louisville.**	**Manchester.**
31	93	54
7	45	23
22.58	48.38	42.59
Marquette.	**Mobile.**	**Monterey.**
56	27	42
39	13	22
69.64	48.14	52.38

Nashville.	Natchez.	Natchitoches.
14	26	19
5	7	7
35.21	26.92	36.84
Nesqually.	**Newark.**	**Ogdensburg.**
45	112	74
22	28	56
48.88	25	75.67
Omaha.	**Peoria.**	**Pittsburg.**
83	110	190
49	60	85
59.03	64.64	44.21
Portland.	**Providence.**	**Richmond.**
54	85	25
36	44	13
66.66	51.76	52%
Rochester.	**Sacramento.**	**St. Aug.**
79	33	15
38	25	6
48.10	75.75	40%
St. Cloud.	**St. Joseph.**	**Salt Lake.**
64	27	7
47	17	4
65.27	62.96	57.14
San Antonio.	**Savannah.**	**Scranton.**
41	13	109
21	7	78
51.21	53.84	71.57
Sioux Falls.	**Springfield.**	**Syracuse.**
62	111	65
48	73	49
77.41	65.76	75.38
Trenton.	**Tucson.**	**Wheeling.**
82	16	32
41	9	23
50%	65.24	71.87
Wichita.	**Wilmington.**	**Winona.**
39	22	47
18	13	34
46.15	59.09	72.34
Brownsville.	**Ind. Territory.**	**N. Carolina.**
13	30	13
6	7	5
46.15	23.33	38.46

E. Rick, o. c. c.

EXCHANGE COMMENT

In an article headed "Death is Painless in Most Cases," which we find on the editorial page of the New Orleans *Morning Star*, of May 26th, the unsophisticated Catholic lay reader is bluntly assured that most men die from the cessation of the heart's functioning, painlessly, and that "even in the most awful death known, death by burning, mortality is rendered painless at an early stage by suffocation. It is the first moments of experience of the heat that is so terrible; we think, in imagination, that we could never endure it, and wonder how martyrs faced it with such calm. But, apart from their state of spiritual ecstacy, their sufferings were soon ended by nature herself, which appears to set very real limits to physical torture."

That is the way our Americanist organs seize upon any hypothesis that may turn up in any science to confirm their simple-minded lay readers in the faith; for it must surely confirm them in the faith to be told by a professedly Catholic paper, that what they had learned to admire as supernatural heroism in the holy martyrs, was, after all, rather a species of catalepsy, and that their sufferings existed mainly in the imaginations of their biographers.

Arthur Preuss.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of The Review does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

"OUR NATIONAL GAME IN LATIN."

In response to our article with the above title in No. 6, we have received the following letter from the author of the Latin description of baseball in the *Vox Urbis*, Fr. Hilary Doswald, O. C. C., of the Carmelite Monastery of New Baltimore, Pa.:—

Fr. Hilarius Doswald, O. C. C.
Clarissimo Viro
Arthur Preuss
S. P. D.

Sit tibi persuasum, humanissime vir, id mihi magno esse gaudio, quod tuus septimo quoque die pervulgatus commentarius magis magisque in dies ostendit, nullam fere artis doctrinaeque esse rem, quin tibi perspecta sit atque cognita. Quae quum ita sint, tua de Americano pilae ludo a me descripto haud inepta mentio mihi non inopino obvenit, cui hujusmodi rescribere mihi libuit.

Ludum non in judicium adducere, sed, uti est, describere in animo fuit, quam ob causam nullam de perverso usu mentionem feci; insuper eam intellexi alteram naturam quae efficiat, ut nescio quo propenso in ludum animo et indito ludendi studio jam a pueris ferantur Americani; quod quam verum sit, nemo Americanus est, qui nesciat.... Praeterea te certiorem facio me non modo non lusorem esse, sed ne posse quidem ludere, publicumque pilae ludum neque unquam a me esse lustratum, neque unquam lustratum iri. Alia enim gravioraque officia me omnino impediunt, quominus me hisce rebus etiam notis immisceam. Attamen quum mos et consuetudo singularem nationi notam inurant, opportunum duxi hunc ludum Europaeorum gratia humanioribus literis tradere. Profecto! te meminisse juvat et Summum Pontificem de dulciculis gulae cuppediis et Maurum Ricci de velocissima birota.....scripsisse, quamvis ab hujusmodi rebus longi abessent!

Caeteroquin scias volo, te a me maximi fieri tuumque ephemeridis redigendae studium mihi esse exoptatissimum.

Vale igitur etiam atque etiam, et faxerit Deus, ut quam metam tot tantisque laboribus contingere cupis, eam aliquando tandem contingas.

New Baltimore, Pa., die vi. ante Kal. Jun.
M. C. M.

HERBERT SPENCER AND EVOLUTION.

To the Editor of The Review.—*Sir*:

Mr. M. M. Snell "will not for a moment admit that either Herbert Spencer or the editor of The Review understands what the principles of evolution are" (The Review, vol. vii, p. 66). I suppose he has changed his mind since, regarding the editor of The Review.

As for Herbert Spencer, does Mr. Snell not know that it was he who coined the very word "evolution" for what was till then called the development theory? The author of a word and perfector, not to say inventor, of a new doctrine surely ought to know its meaning.

Even new-school Catholic philosophers and scientists concede Mr. Spencer's remarkable knowledge and learning. "Herbert Spencer is an astonishing man," says M. Mercier (*Les Origines de la Psychologie Contemporaine*, p. 106). "He has assimilated everything that our century has produced in the domain of the physical, chemical, biological, moral, economical sciences; he has a knowledge of mathematics and mechanics; he has followed up the genesis and development of the public, social, and religious institutions of the different races of humanity; he is *au courant* in philology, literature, and art; he takes a close interest in the economical and political life of his native land. The learning accumulated in his various works.....and in the ritual, political, and ecclesiastical researches published under his direction, is wellnigh prodigious. And when we speak of accumulated learning, we do not use the term disdainfully. The knowledge of this English scholar is neither superficial nor incoherent."

Of course I am aware that Spencer is not a philosopher in the true sense of the term; but it seems to me if such an eminent Catholic savant as Fr. Victor Cathrein, S. J., can afford to call him "the chief philosopher of Darwinism," (Religion und Moral, p. 104), Mr. Snell ought to permit the editor of The Review to quote him as an authority on evolution. I, for one, judging from a comparison of Mr. Spencer's works with the elucubrations of Mr. Snell to which you have been treating us lately in The Review, am inclined to think that the former knows what he is talking about, while the latter does not.

A Theologian.

A CENTRAL MISSION FUND.

To the Editor of The Review.—*Sir*:

"On every 40 Acre Patch a Chapel" is the title of an article by Father Meifuss in your issue of May 23rd. It is true enough that there are poor mission districts all over the West and South. A missionary priest is sorely handicapped by the lack of funds, to say nothing of the nefarious influence of the secret crafts. What is most deplorable, is the lack of a central mission fund, from which starting mission-places, such as we find in the West, could draw a loan, say for ten years, at a reasonable rate of interest. Paying ten to twelve per cent. on money, eats away the life-sap of a struggling congregation.

Such a fund being established, the most necessary buildings could be erected, the missioner could be housed properly, and religion would flourish in the live hearts of the faithful. If we could but gather on the loan-basis the surplus spent annually in some richer parts over and above the necessary improvements, we would advance the interests of the Church better than by erecting grand and costly churches and palatial buildings.

There are places in numbers attended by a certain Catholic missionary priest, where in nearly every locality of the district he found Protestant clergymen, apparently well assisted by proper advances from their own denominational mission funds.

It breaks one's heart almost to find so little interest and scant ready help for our sorely needful Catholic mission districts. If substantial help could be secured in time, if wealthy Catholic laymen and better-situated priests would awake to the fact, that it is our duty to support our home missions, then the cause of religion would take a far brighter turn.

May the time come when we can look to a central mission-fund to lend temporary assistance, not indeed in the form of degrading alms, but by timely loans to our new and widely-scattered home missions.

(Rev.) J. G. Sailer.
Minot, Ward County, N. D., May 26th, 1900.

LITERATURE.

P. COLOMA'S "PEQUENECES" IN ENGLISH.

The *Midland Review* had the following literary paragraph in its edition of May 24th:

"According to a Boston correspondent, Father Luis Coloma's 'Currita, Countess of Albernoz,' just issued by Little, Brown & Company, is a book which is destined to astonish male and female prudes throughout the country. This novel is professedly written to 'make vice repugnant and odious,' and it is said that several of his delineations give one purple shudders, leaving 'Quo Vadis' and even Zola's '*Fecondité*' far in the rear. Notwithstanding this it is admitted that the book 'teaches a moral that never will be forgotten by anyone who reads its pages.' Strange to say 'Currita' first appeared as a serial in the Spanish *Messenger of the Sacred Heart*, published at Madrid, and at once produced a sensation in Spain. In a few weeks, presumably, it will be provoking columns of comment in this country."

The very fact that the novel mentioned was written by a Jesuit Father and first published in a *Messenger of the Sacred Heart*, should have warned our contemporary against accepting the exaggerated Boston reports about its sensationalism.

"Currita" is no new story by Father Coloma. It is an English translation of "Pequeneces," of which our attentive readers know through repeated references in The Review a year and more ago. While the story, being a faithful portrayal of Spanish high life, with all its corruption, is hardly fit reading for school-children and academy girls, it is not true, as the *Midland* says, that it vies in "purpleness" with "Quo Vadis?" or "*Fecondité*;" on the contrary, when the Hartford *Catholic Transcript* asserts (issue of May 25th) that it has "pages that make one think of the chief chroniclers of Parisian depravity, Balzac, Maupassant, Daudet—*never Zola*," it comes much nearer the truth.

As a matter of fact, there is not an indecent or voluptuous passage, such as abound in the work of Zola and Sienkiewicz, between the covers of "Currita," unless the English version be unfaithful to the Spanish original, "Pequeneces," which we read shortly after its appearance in the Madrid *Messenger* several years ago. Father Coloma wields a powerfully satyrical pen and never hesitates to call things by their right names; but between blunt reformatory Jesuit honesty and that species of salacious sensationalism which gives one "purple shudders," we submit there is a vast difference.

Arthur Preuss.

A CHAPTER FROM ALABAMA CHURCH HISTORY.

Die Benediktiner in Alabama und Geschichte der Gruendung von St. Bernard. Von. P. Ambrosius Reger, O. S. B. Price 50 cents.

The first fifteen pages of this book offer a succinct and clear summary of the principal occurrences relating to the ecclesiastical history of Alabama, from the time of Hernando

de Soto's expedition in 1538, to the year 1876, when, at the urgent request of Rt. Rev. John Quinland, Bishop of Mobile, Archabbot B. Wimmer consented to take charge of the mission of St. Florian in the northern part of the State.

"Mobile was the first and for many years the only parish in Alabama....When the Fort, by the Treaty of Paris (Feb. 10th, 1763) had come under British rule, gloomy days followed for the Catholic religion in Alabama. The English showed themselves everywhere intolerant, yea spiteful against all things Catholic; the priests were forbidden to discharge the duties of their office, they were persecuted, exiled or imprisoned, until, finally, the British rule had played out and the Catholic Church could freely arise and spread under the protection of the Constitution of the U. S....The first Vicar Apostolic of Alabama was M. Portier. There has hardly ever been a poorer bishop. He was the only priest in his diocese."

The severe damage to religion resulting from the breaking out of the civil war, is briefly set forth in the introductory part of the book, from which we have quoted the preceding passages. Thus the reader is well prepared to understand and realize the difficulties awaiting those that should be willing to take an active part in the building up of the Church in Alabama.

A truthful and vivid description of the ecclesiastical status is given in the main part of the book, which narrates in a very attractive and unostentatious manner the strenuous and, gradually, highly successful efforts of the Benedictine Fathers to cultivate the vineyard of the Lord in Northern Alabama.

Chapters 5 to 9 incl. tell us of the establishment and development of the Convent and the College of St. Bernard near Cullman.

The "Ora et labora" has again proved its wisdom and power. A perusal of the present volume brings the mind back to the times when the sons of St. Benedict and, later on, the Premonstratensians and Cistercians worked with an enlightened and enegetic zeal for the spiritual and temporal welfare of European nations. It is well that the arduous trials and labors of the religious orders in this country be faithfully recorded, not for purposes of self-aggrandizement, but for the sake of truth and the honor of God's Holy Church. They are so easily forgotten or intentionally disregarded by non-Catholics, and even by members of the household of the faith, especially those who purport to bring about a reform of Christian life in pursuit of principles so widely different from those advocated by the saintly founders of the old monastic communities.

Our author has largely participated in the events which he recites; in matters beyond his own personal knowledge he had the unquestionable accounts of other reliable witnesses and original documents.

We have noticed only a few slight mistakes or misprints. We heartily wish that the book, a valuable and well-written contribution to the ecclesiastical and social history of our country, may find a warm welcome with many and a large sale, the net proceeds of which will be used for the training of poor students in St. Bernard's beautiful College.

TYCHIKUS.

CURRENT LITERARY NOTES.

——Writing on the prospect in fiction in the *Independent* (No. 2,685), Maurice Thompson points out that there is at present a distinct and growing movement toward a romantic revival, which is fast crowding out the works of intense, not to say morbid, introversion, directed mainly upon diseases of the social, domestic, political, and religious life of the world. While only a few years ago the stories of Zola, Tolstoi, and Ibsen fairly controlled the book-market, we now see historical romances selling as even Zola's worst novels never sold. Of the works of fiction most in demand just now, all save one are historical novels, and none of them owes anything to the theory or the processes upon which so-called realism depends for its chief strength. It is to be hoped that the new point of view and the new attitude of genius will insure to us a fresh and accurate interpretation of history through the historical romance. For, as Mr. Thompson justly observes, "to be vital and enduring, the new romantic wave must not be a mere return to the recipe of a dead age."

——There is in preparation a new, revised and augmented edition of the "Staatslexikon" of the Goerres Society (B. Herder), that monumental Catholic encyclopedia of sociology and kindred branches, of which the first edition, comprising five volumes and containing valuable contributions by the most eminent Catholic specialists, became complete less than three years ago. It is to the credit of Catholic Germany that 25,000 copies of this excellent and rather costly work have been sold in so short a time, and we hope the new edition, to which subscriptions are now taken, will meet with the same success.

——In a review of Camille Flammarion's interesting and picturesque, if inconsistent and impossible pseudo-scientific romance "The Unknown," of which the Harpers have just brought out an English edition, the N. Y. *Independent* (No. 2685) makes the following frank confession, which deserves to be put on record: "To our mind, it behooves science, if its prestige is to be preserved and its usefulness maintained, to keep well within the bounds of the discovered and the discoverable. Faith alone can deal with the unknowable, the spiritual, the 'things unseen.' A 'scientific religion,' such as M. Flammarion sees in the future, will be but a renewal and a refinement of heathen pantheism, a dilution and attenuation of ancient materialism."

ARTHUR PREUSS.

INSURANCE FOR LIQUOR-DEALERS.—Liquor-dealers, finding that most of the regular life and accident insurance companies discriminate against them as a class, are considering the formation of an independent insurance concern of their own. The new scheme is to be on the assessment order under the auspices of the Knights of the Royal Arch. W. J. Morgan, in advocating the scheme, presented to the Supreme Lodge in session at Hot Springs a table of figures taken from statistics gathered in Europe to prove that the moderate drinker was credited with a longer life than the partaker of cold water only. This is contrary to the experience of well-known actuaries, whose investigations on the whole have led them to prefer total abstainers to any other class of insurants.—N. E.

EDUCATION.

THE CHRISTIAN BROTHERS' COLLEGES.

Dr. A. J. Faust, who is, we believe, a professor in a Christian Brothers' college, has this to say in the *Church News* (June 2nd) of the position and plans of the Brothers:

"The colleges under the direction of the Brothers of the Christian Schools are beginning to discuss among themselves and arrange their plans for the next scholastic year. As Latin and Greek will be eliminated from their courses of study it is intended that the more available modern languages will be taught in their stead, and in such a manner as to be made conducive to the requirements of literary, scientific, industrial, and business pursuits. In view of our new possessions, Spanish will be greatly in demand. It is also intended that the general standard of college education will be kept up to the highest point of efficiency that the most recent methods may require. As I understand it, the theoretical discipline, such as the modern languages, the exact sciences, English language and literature, history and philosophy, will occupy important places in their course of instruction, while special branches—civil engineering, drawing, and kindred topics—will enter largely into their curriculum.

"It is stated that in New York the relations between Manhattan College and the State University remain unchanged, and the proposed changes, it is said, have received the cordial endorsement of the Board of Regents. Much comment has been made in regard to the valuation of diplomas from the colleges of the Brothers of the Christian Schools. Brother Aelred, president of Manhattan, says that the college diploma will be recognized as heretofore by all kindred institutions and will entitle its holder to matriculate at any school of law or medicine he may choose. Of course the new state of affairs is, to say the least, problematical, but when one surveys the situation in all its bearings one must conclude that in a few years at least the colleges of the Brothers of the Christian Schools will have regained what they may have lost in public estimation. Just now there is a feeling of uncertainty among Catholics, and that is due, in the main, to the fact of a misunderstanding of their position as educators under the late decision of the Holy See. Time alone, which brings information, can remedy the evils."

WOMEN AT EUROPEAN UNIVERSITIES.

The *Hochschul-Nachrichten* publishes the surprising though well authenticated news, that the juristic faculty of the University of Vienna has formally requested of the Ministry of Education that women be admitted as regular students to all the lectures and examinations in that department. But the faculty goes still further in asking that women who have passed the required State examinations shall enjoy the right of practising as advocates and notaries, and of entering any branch of the legal profession in which their employment is not positively impracticable.

Switzerland did pioneer work in making it possible for women to secure a university education in Europe, and that little republic is still the most liberal in the privileges it accords in this direction. In the five universities, Basle, Bern, Geneva, Lausanne, and Zurich, women are admitted on a perfect equality with men, while in the sixth and last university, Freiburg, they are admitted to

the faculties as "hearers." Recently published official reports show that, of the total attendance at the Swiss univerities, nearly one-fourth are women, or 1,026 out of 4,611. As has been the case all along, Russia sends the largest contingent of matriculated women students, namely, about two-thirds, or 422, and of these, again, 326 are students of medicine.

It is interesting, in this connection, to note that there seems to be but little danger in Europe, at any rate, of the professional women crowding out the men. The latest reports state that in Berlin there are only three women physicians; and the government reports of Switzerland, where for twenty-six years the practice of medicine has been open to women, state that there are only twenty-six women doctors in the whole country, as against more than 2,000 male physicians.

RELIGIOUS WORLD.

....In a Rome cablegram to the *Globe-Democrat* of June 3rd, we read that the Pope, at a special audience granted to the Archbishop of St. Louis and two other American prelates, talked on a number of American questions, including "Americanism," and that he "referred in tones of severity to Archbishop Ireland's letter to the Duke of Norfolk. The letter, he said, ought never to have been written. There was, continued his Holiness, a deplorable laxity of discipline in the Church in North America. Certain prelates appeared to forget that the maintenance of discipline and concord among the faithful was one of the first duties of those responsible, for, without it, Catholics ran the danger of becoming a mere rabble, like members of heretical churches. In England, the Pope declared in conclusion, the Catholic Church could not be nationalized. There were neither Italian Catholics nor American Catholics; all were Roman Apostolic Catholics."

This will have to be confirmed from a more reliable source before we believe it.

....Rumor has it that one of the objects of the visit of Archbishop Corrigan to Rome is in support of the movement to extend the boundaries of the Archdiocese of New York to include the See of Brooklyn. The New York Archdiocese at present consists of the boroughs of Manhatten, Bronx, and Richmond, whilst the Brooklyn Diocese takes in the boroughs of Brooklyn and Queens. As a logical sequence of the Greater New York movement it is said that the Diocese of Brooklyn ought to be merged in the Archdiocese of New York. In the event of the consolidation of the two dioceses, the reports say, the Archhishop of New York will have Bishop McDonnell as his coadjutor with the right of succession.—*Sous toutes réserves!*

TOPICS OF THE DAY.

The American Jewish Press.—A year or so ago we published some interesting information concerning the Yiddish or Jargon papers in this country, several of which appear daily. We see from an article on the American Jewish press in the *Jewish Voice* (No. 20), that there are issued in the U. S., besides, some forty odd Jewish papers in English, prominent among them the *Messenger and Hebrew Standard*, New York City; *Comment*, Baltimore; *Exponent*, Philadelphia; *Israelite*, Cincinnati; *Advocate* and *Israelite*, Chicago; *South*, Richmond, Va.; *American Hebrew News*, Portland; *Times* and *Observer*, *Hebrew* and *Emanu-El*, San Francisco. Then there are "a large number of non-descript papers, which no one besides the poor deluded advertisers, the dead-heads and the much-suffering exchanges, ever see." Chicago publishes the only Hebrew paper in America, entitled *Ha-T" cheeah*, (The Regeneration,) its language being the classical Hebrew of the Bible, and its tendency Zionistic.—A. P.

Who Fired Moscow in 1812?—This question is answered by Gancho Tzenoff (Historische Studien 17, Berlin, Ebernig, 112 pp.), on what appears to be indisputable historic evidence, as follows: It is certain that neither Count Rostoptchin nor the Russian people set fire to the city of Moscow, or had the intention of directly bringing about its destruction; it is also certain that the conflagration was caused by the marauding of the French soldiers; furthermore, that neither Napoleon nor his generals took serious measures to prevent the spread of the flames, but that Napoleon intended to use the incident to force the peace. He would have been compelled to turn back and sacrifice his vast army on the long and tedious way home, even if Moscow had not been burnt. No provisions or other means of carrying on the war were lost in the great fire, hence the French Emperor had no particular reason for holding the city.—J. W.

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